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A TEXT IN THE INDIAN LANGUAGE OF PANAMÁ-DARIEN

By J. DYNELEY PRINCE

THE Isthmian aboriginal family known to the Spaniards as Cunas¹ (*Tule*, 'people'; the same name as that used by the San Blas) embraces the so-called San Blas stock of the Colon region.² According to A. L. Pinart,³ at the time of the Spanish conquest the limit of the tribes speaking these dialects appears to have been, on the west, a line from the Chagres river extending to Chorrera. On the east and south the Cunas extended to the river Cacarica, the Espírito Santo mountains, and the river Sambu, which separated the Cunas from the Chocos. Cunas were also found across the Gulf of Darien (Uraba) on the north, and they had villages on its eastern shore. At present, and in fact since their last rising in 1772, they have retired to the mountains and to the unhealthful river regions of the Isthmus, and are noted for their intense hostility to foreigners, whom they refuse to allow within their territories.⁴ These Indians are quite distinct linguistically from the other Isthmian families, the Guaymies and the Chocos.

Pinart⁴ gives the number of Cunas as 8,000, but he seems to refer only to the southern stock. On the other hand, my San Blas informant, Ína Mákchia,⁵ thought that all the Tule numbered some 50,000. The actual census, no doubt, lies between these widely discrepant figures.

The accessible material on the Tule language is as follows: (1) A word-list in the *Journal of the Royal Geographical Society* (XXXVIII, pp. 100-105), by De Puydt; (2) Prince, *Prolegomena to the*

¹ Prince, *Prolegomena to the Study of the San Blas*, *American Anthropologist*, n. s., XIV, pp. 109-126, 1912.

² *Vocabulario Castellano-Cuna*, pp. 1-2.

³ Prince, *op. cit.*, p. 109.

⁴ *Op. cit.*, p. 1.

⁵ Prince, *op. cit.*, p. 110.

San Blas Language of Panamá, cited above; (3) a brief manuscript word-list of San Blas in my possession by the late Moravian Bishop Berckenhagen; (4) Pinart's *Vocabulario Castellano-Cuna*; an incomplete list, containing a very brief and poorly stated grammatical sketch; (5) the following Catechism: *Pequeño Catecismo Cristiano, traducido en la lengua Cuna, ó de los Indios de Darien, por el R. P. Pedro de Llisa, Misº. Capº. y revisto por los SS. Dr. A. L. Pinart y Dr. F. y Carranza* (Documentos sobre Panamá; Chiriquí-Vera-guez-Darien, No. 3). This is the only connected text in Tule.

The Catechism is published in a badly hectographed form from the original handwriting of de Llisa. The text is in places indistinct and has to be read with a magnifying glass. There is no attempt made to explain the Tule text, the writer having contented himself with merely placing the highly idiomatic Indian translation opposite the conventional Spanish phrases. In many instances, the Indian words are evidently wrongly combined, so that the analysis was not easy and could be effected only after every Tule word in this and the other material mentioned above was carefully indexed. The conventional translation of the Catechism is given in the following exposition, in English instead of Spanish, while under each Indian word or combination the corresponding English equivalent is shown. The phonetic system of the Tule is Spanish.

This important Tule text will shortly be supplemented in a separate article by a grammatical sketch and a complete glossary of all the words and analogies in the extant Tule material. For this reason, in the present paper little or no grammatical analysis has been set forth, the commentary being intended chiefly as an exposition of the difficult sentence-structure of the Tule, now illustrated for the first time.

Since the United States Government has established its authority permanently in Panamá, scientific attention must necessarily turn to the dominant Isthmian aboriginal idiom. If this paper and its sequel, although possibly here and there erroneous in conclusions, should prove of service to students of this interesting linguistic family, I shall feel amply repaid for the labor which I have devoted to the collation and analysis of the Tule.

DIOS ONAMQUE CARTA CHENICUA
GOD'S DOCTRINE BOOK LITTLE

LITTLE CHRISTIAN CATECHISM

1. *Dios-din tegua?*
God he is who?
Who is God?
2. *Dios e Pacalmal.*
God of the Three.
The Most Holy Trinity.
3. *Dios e Pacalmal tegua?*
God of the Three who?
Who is the most Holy Trinity?
4. *Dios Pap, Dios e Nuchu,*
God Father, God his son,
Dios Espiritu Santo.
God Holy Spirit.
God the Father, God the Son,
and God the Holy Ghost.
5. *Dios Pap ati Dios?*
God Father he God?
Is the Father God?
6. *Ee, Patir.*
Yes, Father (= priest).
Yes, Father.
7. *Dios e Nuchu Dios mogá?*
God his Son God and (= also)?
Is the Son God?
8. *Ee, Patir.*
Yes, Father.
Yes, Father.
9. *Dios Espiritu Santo Dios mogá?*
God Holy Spirit God and (= also)?
Is the Holy Ghost God?
10. *Ee, Patir.*
Yes, Father.
Yes, Father.
11. *Dios pagua teguil nica?*
God(s) three perhaps there are?
Then there are three Gods?
12. *Dios e pagua-mal cuená guilubu*
God of the Three one exists
chun choque-te.
true saying-the.
The Three are only one true God.
13. *Piti e pagua-mal mastol-guin*
Which of the Three man
guja-te?
was-made-the?
Which of the Three Persons was
made Man?
14. *Dios e Nuchu.*
God his Son
God the Son.
15. *Piaje mastol-guin guja-te?*
How man was-made-the?
How was he made Man?
16. *Dios Nan S. Maria e abogán.*
God's Mother Holy Mary her womb
(in).
In the womb of the Blessed Virgin
Mary.
17. *Ibi-ga?*
What for?
For what purpose?
18. *Mele-gue nen Niya chugal-te,*
So-not us Devil getting-the,
To save us from the Devil and

18. *ibi istar.* from sin.
something bad.

19. *Nuet-mala piaje nao?* Where do the good people go?
Good ones whither go?

20. *Nitalal-neca.* To Heaven.
(To) Heaven.

21. *Tegua bul nepri apincha-mal?* Who are the good people?
Who most good think-the-ones?

22. *Dios choquer-guine nepri apin-*
God's saying-about good think-
cha-mal.
the-ones.

23. *Istar apincha-mal piaje nao?* Where do the bad people go?
Bad think-the-ones whither go?

24. *Niya-neca.* To Hell.
(To) Hell.

25. *Istar apincha-mal tegua?* Who are the bad people?
Bad think-the-ones who?

26. *Dios choquer-guine iti chul-*
God's saying-respecting, those with-
mal.
out the-ones.

27. *Unigua Dios e Nuchu nen at*
How God his Son us he
aqueti?
holds?

28. *Apurco ulguine.* By his death.
Death by-means-of.

29. *Piaje Dios purcuis-degua?* How did God die?
Where God died-perhaps?

30. *Na-crus-guine.* On the Holy Cross.
The-cross-on.

31. *Quilulele tegua?* Who is Christ?
Christ who?

32. *Dios mastol chun choque-te.* True God and true man.
God man true say-the.

33. *Unigua Dios?* How is he God?
How God?

34. *Te-nal Dios tula e Nuchu.* Because he is the Son of the living
This-for God living his Son. God.

35. *Unigua mastol?* How is he man?
How (is he) man?

36. *Te-nal Dios e Nan Maria*
This-for God his Mother M.
Sa. e Nuchu mogá.
Sa. her son and (= also).

37. *Quilulele (Jesus) igui choque?* What does the word Jesus mean?
Christ (Jesus) what says?

38. *Unilagua.* Saviour.

39. *Ibi-gua unilagua?* How Saviour?

40. *Ibi istar nen chuja-te* From sin and from the captivity
(From) something bad us saved-the, of the Devil.

Niya-neca mogá. Hell and.

41. *Igi nen oturia?* What us he teaches?

42. *Dios onamague-ta.* God's teaching-the.

43. *Onamague picua?* Teaching how many?

44. *Paquegua guilubu.* Four exist.

45. *Piti ati?* What this?

46. *Itogue-te, Dios palmie, nan* The Creed, Commandments,
Faith-the, God's making, the Prayers and Sacraments.

neca palmie, Dios cuichi
Church's making, God's holy
guilubu.
being.

47. *Dios onamague uni machi* What is the sign of a Christian?
God's doctrine how man
itogue?
believes?

48. *Na-crus guilubu.* The Holy Cross.
The cross it-is.

49. *Unica be-epuo?* How do you use it?
How you-use?

50. *An-guacal guiluse-gal.* Signing myself and blessing myself.
Myself blessing.

51. *Ta une mala.* Let us see how.
Show how these.

52. *Guiluse-gal santa na-crus* By the sign of the Holy Cross, free
Blessing of Holy Cross us from our enemies O Lord our
nen-mal-guine, nan aya-chuli God, in the name of the Father,
us-on our friend-not and of the Son, and of the Holy
nen-gua abogan cujale Dios Ghost. Amen.
our body save-from God
ulguine, Patir ulguine, by-means-of, Father by-means-of
e Nuchu ulguine, Espiritu
his Son by-means-of the Holy
Santo ulguine. Te yopi.
Ghost by-means-of. This be.

53. *Ibi-gua mastol o-tule-diba?*
What-for man was-made-alive?

54. *Dios taque-gal uiseu-gal guel-*
God to-perceive to-desire to-
gu-gal-e.
please-the.

55. *Dios-din ibi-ga nen oguelgu-*
God-he-is what-for we please-
gal-e.
him-the?

56. *Epinchet, Apintaquet, Pen-*
Faith, Hope, Vow-
guil-uquet-e.
paying-the.

57. *Epinchet ogui oturtaque?*
Faith what it-teaches?

58. *Dios-guin epincha-malo chuna-*
God-in believing true-
chuna.
true.

59. *Apintaquet ogui oturtaque?*
Hope what it-teaches?

59a. *Apintaque-malo a neut chuna*
Receiving him good true
ulguine.
as.

60. *Penguil-uquet ogui oturtaque?*
Vow paying what it-teaches?

61. *Nue-ti nen chabu-malo.*
Well we love (him).

62. *Uni nue-ti nen epincha-malo?*
How well we believe?

63. *Ne-guiscugal itogue-te.*
The learning Faith-the.

64. *Uni actacuelo equisoe-te?*
How waiting praying-the?

65. *Pap nen-gati-te guiscugal-e.*
Father-for-us learning-the.

66. *Unicar nuet chet?*
How well act?

67. *Itogue-te guiscugal oturtaquet*
Faith-the learn teaching of
Dios onamaguet.
God's doctrine.

68. *Itogue-te tegua pinchaja-te?*
Faith-the who thought-it?

69. *Dios e mastol-mala-te.*
God his-men-the.

To what end was man created?

To know and to serve God and to enjoy him.

With what works does one serve God?

Faith, Hope and Charity.

What does Faith teach?

To believe in God as an infinite truth.

What does Hope teach?

That we should hope in him as good and all powerful (*sic?*).

What does Charity teach?

To love him above all things.

How shall we know how to believe rightly?

I shall learn well the Creed.

How will you hope and pray?

I shall learn well the Pater Noster.

How will you act well?

I shall learn well the Commandments and Sacraments.

Who made the Creed?

The Apostles.

70. *Ibi-ga?*
What for?

71. *Nen cuequi oturta-cal.*
Our heart it-teaches.

72. *Dios piaje chi?*
God where also?

73. *Nitalal-nacguine calguibi*
(In) Heaven eternal (on) earth (?)
chi tule gue-atac.
also people not-see. (=but he is
invisible.)

74. *Quilule piaje chi mastol?*
Christ where also man?

75. *Nitalal-te-guine Dios nan-neca*
Heaven-the-in God's Church
chi.
also.

76. *Nan-neca chu ibi-te guilubu?*
(In) Church also what this is?

77. *Matu ologua patir nusaja-te,*
Bread round priest blessed-the,
ina achigua patir nusaja-te
wine mild priest blessed-the
moga.
and.

78. *Matu ologua nusaja-te ibi*
Bread round blessed-the what
chi?
also?

79. *Quilulele abogan, ape, purpa,*
Christ's body, blood, soul,
pela agati chi.
all belonging also.

80. *Tegua nen apinchuo caca*
Whom we receive mouth
ibal?
into?

81. *Quilulele mastol chuna-te e*
Christ man true-the his
abogan, ape, purpa, pel
body, blood, soul, all
chuna-te.
true-the.

82. *Nusae-ti.*
Naming-the.

83. *Nusae-ti ibi-te ne-guilubu?*
Naming-the what this is?

84. *Ti, cualu, pel guilusaja-te.*
Water, oil, all blessed-the.

To what end?

To instruct us in the faith.

Where is God?

In Heaven, on earth, and every-
where.

Where is Christ as man?

In Heaven and in the most Holy
Sacrament.

What is the Most Holy Sacrament?

The Host and the Consecrated
Wine.

What is the Consecrated Host?

The body, blood, soul, and divinity
of Jesus.

Whom do we receive when we eat
it?

Jesus Christ, God and true man in
body, blood, soul, and divinity.

Baptism.

What is Baptism?

The Sacrament of water, oil, and
Chrism.

85. *Ti igui ne-guilubu?* Water what this is? What does the water signify?

86. *Ti ulguinepela nen istar nica chuli pe-malo.* Water by all our evil having without you (become). That by Baptism we become pure from all sin.

87. *Patir e mola acalyogue igui ne-guilubu?* Priest his cap what this is? What does the cap signify?

88. *Nen cuegui nuet chicue-gal.* Our heart(s) well setting. The purity of life which we must observe.

89. *Cualu nusale-ti igui ne-guilubu?* Oil blessed-the what this is? And the oil?

90. *Espiritu Santo nuet gue(l)gu-gal.* Holy Spirit well pleasing. The plenitude of Grace of the Holy Ghost.

91. *E guilubu-se igui ne-guilubu?* That which is blessed what this is? And the Chrism?

92. *Nacquine nue nan edi-te.* Eternal good of our offering-the. The odor of the good example which we must present.

93. *Canel ocaet igui ne-guilubu?* Candle lighted what this is? And what does the lighted candle signify?

94. *Nuet nen pincha-malo otale-gal.* (The) good we think it makes clear. The light of the good example which we must present.

95. *Nusa-guine iguinen-di ocoe?* Baptism-in what we promise? What do we promise in Baptism?

96. *Quilule a-choquet chiet.* Christ his-saying do. To follow the faith and law of Jesus Christ.

97. *Ila pocua nusa-te-mal.* Time(s) two Baptism. Confirmation.

98. *Ila pocua nusa-te-mal igui ne-guilubu?* Time(s) two Baptism what this is? What is Confirmation?

99. *Patri epirquinet tule-ga-bal nusaet.* Priest lord people-to (he) names. The Sacrament which the Bishop gives to those whom he confirms.

100. *Unigua-te apiro chumat?* How receive say? How must one receive it?

101. *Nue guelgugala.* Well pleasing. In a state of Grace.

102. *Patir-mal pel abchoco.* (To) priests all tell. Confession.

103. *Patir-mal pel abchoco igui nec-guilubu?* (To) priests all tell what this is? What is the Sacrament of Confession?

104. *Ina nue-ti tue-ga nu-taque-ti* Wine good sin-for healing-the. A medicine for sin committed.

105. *Chanaje apinchao?* When receive? When must one receive it?

106. *Pirca-impa-bali tule ogui(gu)-tani moga.* Year-once-in person about-to-die and. Once a year and *in articulo mortis*.

107. *Unigua-te choco?* How it say? How does one confess?

108. *Patir-mal pel istar tule* (To) priests all evil person *chaja-te acpeneguaja* having-done-the having repented *abchoco-que-gal.* tell-will. Telling the father Confessor all mortal sins with repentance and intention to sin no more.

109. *Ibi nacpigu choque?* What sorrow says? What is sorrow?

110. *Epinchet imal istar tule* Feeling something bad person *chaja-te.* having done. The feeling of having sinned.

111. *Contricion numaque igui-te* Contrition's pain what *nec-guilubu?* this is? What is the grief of Contrition?

112. *Pogué imal istar an-* Weeping for something bad I-have-*chaja-te Dios nue-ti.* done-the (to) God good. Sorrow for having offended a God so good.

113. *Atricion nacpigu ibi-ga?* Attrition's grief what for? What is the grief of Attrition?

114. *Imal istar-ga an-bal-chao chuli.* Something bad I-again-do-not. A resolution to sin no more.

115. *Penitencia unigua chao degua?* Penitence how make perhaps? How does one complete a penance?

116. *Patir-mal be-ga chao che-gal.* Priests to you to do do it. By doing that which the Confessor orders.

117. *Estrema Uncion.* Extreme Unction. Extreme Unction.

118. *Estrema Uncion nusale-ti igui*
Extreme Unction blessing-the what
nec-guilubuseet?
this is?

119. *Matu ologua nusacale-ti patir*
Bread round blessed-the priests
ucue-mal purque-taniqui.
give (to) those-about-to-die.

120. *Unicar nen apincha-malo?*
How we receive?

121. *Nue guelgu-gala.*
Well pleasing.

122. *Ibi guelgu nen palmi-mala?*
What joy we make?

123. *Nue nan-ga, ataquelei nen*
Good us-for it awakens our
abogar; ulucus epe-malo.
body; restful (we) stay.

124. *Ome-mal ibuja-te.*
Women marriage-the.

125. *Puna ibujale nusale-ti igui*
Woman marry blessed-the what
nec-guilubu?
this is?

126. *Ancal ucse mastol puna mogar,*
Hand hold man woman and,
patir e guacal-guine.
priest himself-at (=before the
priest).

127. *Te-mala igui nec-guilubu?*
These what (they) are?

128. *Quilulele Dios-nan-neca tar-re*
Christ Church with (?)
mai.
it is.

129. *Unicar nen apincha-malo?*
How we receive it?

130. *Nue purte-que-gala Dios-*
(With) good confessing God-
guine e nue epinche mogar.
in the good thought and.

131. *Dios Carta Narmacale-ti*
God's Book Order-the
Palmie.
Make.

132. *Carta narmacale-ti palmie e*
Book order-the make the
cuenagua tegua chao?
first who does?

What is the Sacrament of Extreme
Unction?

The Sacrament which the priest
gives to those about to die.

How must one receive it?

In a state of grace.

What grace does it cause us?

It pardons venial sins and brings
back the health of the body, if
such is proper.

Matrimony.

What is the Sacrament of Matrimony?

The Sacrament which the man and
woman receive when they marry.

What does this Sacrament signify?

The Union of Christ with the
Church.

How must one receive it?

With reverence, good intention,
and in a state of grace.

The Commandments of God.

Who complies with the first Com-
mandment?

133. *Uis itogue-te apintaquelo pen-*
Desire faith hope vow- Who practises acts of faith, hope,
guil-uco adi-te chao. and charity.
giving that-one does.

134. *Carta narmacale-ti palmie e* What does the second Command-
Book order-the make the- ment prohibit?
pocua igui chao? second what does?

135. *Tule cacanche abchogue apin-* Swearing falsely of a bad matter
Person lie tell of- and blasphemy.
apin Niya colo. ten Devil shout.

136. *Dios nan-cal-ba chumaque* What is swearing?
God's mother-against speak
igui nec-guilubu? what this is?

137. *Ibi acalacula nen chumaque* Taking God as a witness.
Something dishonest we say
Dios gui-chuli. (which) God knows-not.

138. *Istar chumaque igui nec-guilu-* What is blasphemy?
Evil speaking what this
bu? is?

139. *Istar imal chet acalacula* Doing anything against the name
Bad something do evil of God and the Saints.
Dios e-mal mogu. (to) God his (people) and.

140. *Carta narmacale-ti palmie e* Who complies with the third Com-
Book order-the make the- mandment?
pagua tegua iti? third what this?

141. *Duminguin tule arpa-chuli iti* He who keeps Sundays and Feast-
Sunday person work-not this days.
mai. is.

142. *Duminguin itogue unicar nue* How does one keep Sundays?
Sunday obey how well
chapo-gal? keep it?

143. *Ito mai; mele-gue arpago te* By hearing Mass and not working
To hear it is; not work this on them.
hoipis, day.

144. *Tule e papa-mal igui nec-* What are parents obliged to do?
People the parents what it
guilubu e machi-mal-gati? is their children for?

145. *Ocune-mal oturtaque Dios*
They feed teach God's
mai-guine-te choco e
existence-about tell (their)
nuchu-mal.
children.

146. *Nurcana-mal igui e pap*
Children what the parents
penguile-ti?
owing-the?

147. *Papa-mal choque-te chao; uis*
Parents saying-the to do; desire
penchu-gal; arpa-gal cho-
to help (them); they work as
galile.
they say.

148. *Carta narmacale-ti palmie e*
Book order-the make the
atale igui nec-guilubu?
fifth what this is?

149. *Tule mele mecho; tegue mele*
People not kill; anyone not
istar imal chet tule
something bad do (to) people's
abogan e purpa.
body or soul.

150. *Carta narmacale-ti palmie e*
Book order-the make the
nercua igui choque?
sixth what it says?

151. *Be-che, be-choque, be-pinche,*
You-do, you-say, you-think,
be-tagua, istar-mal.
you-see, evil-things.

152. *Carta narmacale-ti palmie e*
Book order-the make the
cubleque igui choque?
seventh what it says?

153. *Aturse-gal imala amel-gati.*
Stealing anything belonging
to others.

154. *Carta narmacale-ti palmie e*
Book order-the make the
pabaga igui choque?
eighth what it says?

155. *Tule mele cacanche chumaque;*
Person not lie tell;
mele istar ibchae-ga.
not evil do-for.

To feed their children and instruct them in religion.

What are children obliged to do?

To obey, respect, and help their parents.

What does the fifth Commandment prohibit?

To kill and to do evil to neighbors with respect to their bodies or their souls.

What does the sixth Commandment prohibit?

Doing, saying, thinking, looking at wrong things.

What does the seventh Commandment prohibit?

Plundering or doing injury to one's neighbors.

What does the eighth Commandment prohibit?

Lying and slandering.

156. *Carta narmacale-ti palmie e*
Book order-the make the
paquebague igui choque e
ninth what it says the
ambegui mogá.
tenth and.

157. *Tule imal-gati mele-gue*
People things-belonging not
epuo.
use.

158. *Dios e-nan-neca carta narma-*
God's Church book order-
cale-ti.
the.

159. *E cuenagua Dios e-nan-neca*
The first God's Church
carta narmacale-ti igui nec-
book order-the what this
guilubu?
is?

160. *Misa itogue-te pel domi(n)-*
Mass hearing-the every Sun-
guin Dios nan guilubu.
day God's festivals.

161. *Dios e-nan-neca carta narma-*
God's Church book order-
cale-ti e pocuagua igui nec-
the the second what this
guilubu?
is?

162. *Pirca-guini-l cuena acalacala*
Year-in once evil
imal chet patir be-ga
something do priest you-to
chocal.
says.

163. *Dios e-nan-neca carta narma-*
God's Church book order-
cale-ti e pagua igui nec-
the the third what this
guilubu?
is?

164. *Dios apino ib cuena-ga*
God receive something eat-for
Dios nuchu e-guilubu.
God's son his-being.

165. *Dios e-nan-neca carta narma-*
God's Church book order-

What do the ninth and tenth Com-
mandments prohibit?

Desiring improper things and the
property of neighbors.

The Commandments of the
Church.

What does the first Commandment
of the Church order?

To hear Mass Sundays and festi-
vals.

What does the second Command-
ment order?

To confess once a year.

What does the third Command-
ment order?

To communicate through Lent
and on Easter.

What does the fourth Command-
ment order?

cale-ti e paquegua igui nec-
 the the fourth what this
guilubu?
 is?

166. *Dios purcuet guilubu mele-gue* To fast on prescribed days and not
 God's death being not to eat meat on prohibited days.
chana cuno.
 meat eat.

167. *Dios e-nan-neca carta narma-* What does the fifth Command-
 God's Church book order-
cale-ti e atale igui nec-
 the the fifth what this
guilubu?
 is?

168. *Dios e nan neca penucal* To pay the tithes and first fruits to
 God's Church owed the Church of God.
ticsa-jale e puquet.
 taxes their payment.

169. *Guil Pap nen-gati-te.*
 Eternal Father us-belonging-the.

Pap nen-guine pe-chigui
 Father us-for you sit
nitalal-neca; cuichi chi pe-
 (in) heaven; holy also your
nuca-guine; an-che
 name with-respect-to; I do
be-taque-guine;
 you care for (see) with-respect-to;
pe-pincha-guin napa-guine
 you-think-respecting earth-in
mepa ayopi. Matu nan-
 heaven let it be. Bread us-
guine uco; pe-amal choco-
 for give; you-otherwise say-
te moga nen penguil-mal,
 it and (as to) our debts,
nen-di-te-yo chao nen
 we-indeed-as do (to) our
penguil-mala; melegue nen
 debtors; not that we
arcuano niya imal nan-
 go down (to) devil something us-
ga chao, señor, ibi istar.
 for do, Lord, (with respect to)
 what is evil.

Te-yopi.

Amen.

170. *Dios e Nana Onamaguei.*
 God his Mother's Prayer.

The Pater Noster.

Our Father, who art in Heaven.
 Hallowed be thy name. Thy
 kingdom come; thy will be done,
 on earth as it is in Heaven.
 Give us this day our daily bread
 and forgive us our trespasses,
 as we forgive those who trespass
 against us. And deliver us from
 evil. Amen.

Hail Mary.

Dios imiso Maria imele; pe-
 God now O Mary (?); thou
din-guelgu; e pap pe-
 indeed art joyful; the father with
bal chinu-guine; pe-guin
 thee is; you with-
 respect-to
pe-yo pun-mal impa-guine
 you indeed women among
nusale-guin; pe ibi
 blessed-for; you something
nuhue-ti pe-abogan
 good your body (-in)
Quilulele noali. Nusaē
 Christ bring. Holy
Maria Dios e nan
 Mary God's Mother
onamague nan-gati istar nan
 pray us-for evil we
pincha; imis yo nan-purco
 think; now indeed we dying
moga. Te-yopi-te.
 and. Let it be thus.

171. *Itogue chuma-te.*

Faith saying-the.

Pap cherret itogo a-bul-
 Father ancient (I)believe more
enena chuli; nital nenh-
 than he is not; heaven us-
guine napsa ne(n)-guin
 for earth us-for
moga Quilulele a-nuchu
 also (he made); Christ his son
ueaca nan epir-guine otur-
 only(?) our lord-for teach-
tacal Dios e nan e nuchu
 ing God's Mother's son
ulguine; Espiritu Santo
 by-means-of; (from)the Holy Ghost
abchoja-te; tuleja Dios
 commanded-the; from life of God's
nan pule-ti guilubu; pal-
 mother virgin-the he is; tor-
itos Poncio Pilato choque-
 tures (?) of P. P. confesses-
guine; na-cruz-guine tar-na-
 ing-as-to; cross-on they put
chis-mala-te; purcuis tula-
 him on it; dead life-

Hail Mary, full of grace. The Lord is with thee. Blessed art thou among women. Blessed is the fruit of thy womb Jesus. Holy Mary, Mother of God, pray for us sinners now and in the hour of our death. Amen.

The Creed.

I believe in God the Father Almighty, the Maker of Heaven and Earth. And in Jesus Christ his only Son our Lord who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified dead and buried. He descended into Hell. The third day he rose again from the dead, ascended into Heaven and sitteth on the right hand of God the Father Almighty, from whence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sinners, the resurrection of the dead and the life everlasting

ja-te; te acar niya-neca
from-the; he then (to) Hell
arpi; ipa pagua-ti-bal
goes down; day third-the-on
ataquet purcwe-na-matale
he awakens the dead ones
(= -mala-te) *impa-guine;*
among;
nicpa-bal na-cuisa-te;
above-to his-going up-the;
te-bal chi neca ito
there-in (with) also house of hearing
mai a-pap choque-te;
is his-father what he commands;
te-bal acar nonico taque-gal
there then sending he sees
oguigus-mala-te tulejal-
of the dead (and) the
mala-te. Ito-guine Espiritu
living. Belief-for Holy
Santo ul-guine; nan neca
Ghost in; Church
catolica; matu ologua nusa-
Catholic; bread round of holy
jala-te; patir nan-ga nue-ti
ones-the; priest us-for good thing
abchoco; e oguigujal-bal
telling; the dead-for
ataque; guilubu nacguine-
awakening; existence everlast-
ki. Te yopi.
ing. This be so.

172. <i>Dios carta narmacale-ti palmie.</i> God's book order-the make.	The Commandments of God.
<i>Dios carta narcamale-ti</i> God's book order-the <i>ambegui guilubu.</i> ten are.	The Commandments of God are ten. The three first pertain to the love of God and the other seven to the care of one's neighbor.
<i>Pagua Dios-gati; e cuplegue</i> Three God belong; the seven <i>nemal-gati.</i> us-belong.	
173. <i>E cuena-ti. Dios nan-ga</i> The first. God us-for <i>chabu-bu-gal.</i> must be loved.	The first. One shall love God above all things.
174. <i>E pocua. Dios e nuie mele</i> The second. God's name not	The second. Not to swear the name of God in vain.

penguil choque-ga.
(in) oath say.

175. *E pagua.* *Dios nan-neca*
The third. (To) God's Church
pali nane.
often go.

176. *E paquegua.* *Nen pap nen*
The fourth. Our father our
nana-gati nue chabu.
mother-for well love.

177. *E atale.* *Mele tule mechoe.*
The fifth. Not people kill.

178. *E nercua.* *Pali-pali mele*
The sixth. Promiscuously not
nen puna epuo.
we woman use.

179. *E cublegue.* *Mele-gue ibi-naal*
The seventh. Not anything
atursao.
steal.

180. *E pabaca.* *Mele-gue cacanche*
The eighth. Not a lie
chumaque.
tell.

181. *E paquebague.* *Puna amal-*
The ninth. Woman others-
gati mele-gue apuo.
belonging not use.

182. *E ambegui.* *Imal pe-gati-*
The tenth. Things you-belonging-
chuli mele pinche chugal.
not not think (to) get.

183. *Iti ambegui carta narcamale-ti*
These ten book order-the
(= *narmacale-ti*) *palmie*
make
pocua-guin *gu(i)lulseet;*
two-in are;
Dios an-ga imal choco,
God us-to something says,
chao; *nue chabu-gal nen-*
(to) do; well (we) love our
mal-e-te. *Te yopi-te.*
neighbor-the. This be so.

184. *Dios nan-neca carta narca-*
God's Church book order-
male-ti palmie atale guilubu.
the make five are.

The third. To keep holy the
festivals.

The fourth. To honor one's father
and mother.

The fifth. Not to slay.

The sixth. Not to fornicate.

The seventh. Not to steal.

The eighth. Not to bear false
witness, nor to lie.

The ninth. Not to desire the wife
of your neighbor.

The tenth. Not to covet the
goods of others.

These ten Commandments are
comprised in two; to serve and
love God above all other things
and thy neighbor as thyself.
Amen.

The Commandments of the Holy
Mother Church are five.

185. I. *E cuenagua. Pel dominguin* To hear Mass on Sundays and
The first. Every Sunday
misa itogue-te.
Mass hearing-the.

186. II. *E pocua. Pirca-bali* To confess at least once a year.
The second. Year-in
impa-guin pertacal.
among confess.

187. III. *E pagua. Dios nan* To communicate on Easter.
The third. God's for us
toto guilubu, matu ologua
feast (when) it is, bread round
apingue-gal.
(we) receive.

188. IV. *E paquegue. Dios purcue* To fast in Lent and on other pre-
The fourth. God's death
guilubu, omoe ipa-guena
(when) it is, promise days-in
mele ib cune.
not anything eat.

189. V. *E atale. Penugue-gal* To pay the tithes and first fruits.
The fifth. What is owing
imal ticsal puquet.
something tax pay.
Te yopi-te.
Amen.

190. *Dios e-nan-neca iguen* The Sacraments of the Holy
God's Church someone
guilubuset.
blessed.

191. I. *E cuenag(u)a. Nuse-gal.* Baptism.
The first. Naming.

192. II. *E pocua. Patir* Confirmation (= Bishop's nam-
The second. Priest ing).
epir-guine-ti nusane.
lord-the naming.

193. III. *E paqua. Matu ologua* The Eucharist.
The third. Bread round
apinguile-ti.
receiving-the.

194. IV. *E paquegua. Patir* Penance.
The fourth. Priest
imal nan-ga choque, chao.
something us-to saying, to do.

195. V. *E atale. Oguigu-dani* Extreme Unction.
The fifth. He about to die
patir secolo.
priest calls.

196. VI. *E nercua. Patir-mal* Holy Orders.

The sixth. Priests

ocua nane-gal.

(to) promise go.

197. VII. *E cublegue. Ome-mal* Matrimony.

The seventh. Women

nue-ti-buet.

properly love.

198. *Patir abchocal.*

(To) priest confess.

An yopi-te pel an-choco
I indeed all I tell

Dios-guine e tumati-te-guine,
God-unto the great-one-unto,

Dios nan Maria-te-guine,
God's Mother Mary-the-unto,

Miguel Alcanjel-te-guine,
Michael Archangel-the-unto,

Juan Baptista, e mejal-
John the Baptist, the re-

mala-te amal mogas, Pedro
lations neighbors and, Peter

Pablo-te-guil-guine, amal
Paul-the-eternal-unto, the

e pacalmal, pe
neighbors of the Trinity, you

patir mogas pel istar an-
father and, all evil I

chaje am-be-ga-choco;
have done I you-unto-tell;

an-bal-chao chuli; ne
I again (will) do not; the

epincha-chul-bali-te, caca-
thought-not-by, mouth-

guin, absogue-te
by, saying-the (=intending)

chao; an nacpoe, an nacpoe,
to do; my fault, my fault,

an nue nacpoe-te ulguine;
my good (?) fault-the by;

Dios nan Maria tergui
God's mother Mary virgin(?)

tar-ga choco; Miguel
with her(?) (I) tell; Michael

Alcanjel, J. Bta, e
Archangel, J. Bta, the

mejal-mala-te Pedro Pablo
relations Peter Paul

The *Confiteor.*

I, a sinner, confess to God Almighty, to the ever blessed Virgin Mary, to the blessed St. Michael Archangel, to St. John the Baptist, to the most holy Apostles, St. Peter and St. Paul, and to all the Saints and to you father, to whom I tell my fault, that I have grievously sinned in thought, word and deed, through my fault, through my fault, through my grievous fault, and, therefore, I pray the Blessed ever-Virgin Mary, the blessed St. Michael Archangel, St. John the Baptist, and the Apostles St Peter and St Paul, and thee father, that you pray for me to God our Lord. Amen.

an-pe-chuna-te *patir*
 I-you-invoke father
pe-an-ga *Dios icar-*
 you-for-me (pray) God's way-
bali nue te-yopi.
 on well let it be.

199. *Contricion ito guilubu.* Act of Contrition.

Contrition hearing it-is.

Dios angati ibi istar
 God me-for something bad
an-chaja-te istar an-
 I have done-the evil I
chumaque; pe yancal-ba pe
 say; you because-of you
Dios unilagua nueti
 (are a) God saviour good
cuenagua-ti; an peli purcua
 only-the; I all confess(?)
chaja-te; pe-an-ga-oturtaque
 what (I) did; you to me punish
Niya-neca ul-guine; imis
 Hell by-means-of; now
acar an-bal-chao chuli, patir
 then I again do not, priest
pela choco nue itogal
 all (he) says well obeying
igui an-che palmie-mala.
 as to what I must do.
Te yopi-te.
 This be so.

200. *Itogue-te apintaque pelguil-* Act of Faith, Hope, and Charity.

Faith hope Vow-

uquet.
 paying.

Dios epinche; Dios e
 God (I) receive; God I
an-ataco; Dios e an-chabu;
 hope; God I love;
yer an-nacpigu ibi
 because I grieve something
istar chaja-te. Te yopi-te.
 evil having done. This be so.

201. *Dios guilubu;* Holy God;

God it-is;

Dios guilubu;
 God it-is;

Dios canti quili;
 God strong eternal;

It grieves me, my God, to have sinned, to have offended thee, for that thou alone art so good a God and because thou couldst punish me with Hell. I intend to sin no more, to confess myself and to perform the penance which the Father Confessor may impose upon me. Amen.

Act of Faith, Hope, and Charity.

I believe in God, I hope in God, I love God above all things and I repent in my soul for having sinned. Amen.

Holy God;

Holy God;

Holy Mighty One;

	<i>Dios que purge-te;</i> God not dying-the;	Holy Immortal One;
	<i>Imal an-ga unir-gal</i> Something me-for save it	Save us, O Lord from all evil.
	<i>pel ibi istar.</i> (from) all that is evil.	
202.	<i>Patir nen chumague; nen</i> Father we tell; we	Confession; relating one's sins to the Father Confessor.
	<i>apin pocuagua.</i> receive absolution(?)	
203.	<i>Inacua pe pur-mutaque?</i> How long ago you confess?	How long since you confessed?
204.	<i>Pirca guena. Que cuena.</i> Year one. Not once.	A year. Never. A long time.
	<i>Chultenal.</i> A long time.	
205.	<i>Patir be-ga ib choquegal</i> Priest you-to something says it	Hast thou prayed for penitence?
	<i>pechaja?</i> you did it?	
	<i>Ee, chuli, patir.</i> Yes, no, Father.	Yes, no, Father.
206.	<i>Ibi istar pe pinchaja;</i> Something bad you receive;	Have you believed in the Devil
	<i>ibi istar pe</i> something bad you	or evil things?
	<i>abchoque-gal?</i> say?	
	<i>Ee, chuli, patir.</i> Yes, no, Father,	Yes, no, Father.
207.	<i>Ila picua?</i> Times how many?	How many times?
208.	<i>Il cuena, ila pocua, untar</i> Time one, time two, much-	Once, twice, many, or several
	<i>impa-g-am-bali.</i> among.	times.
209.	<i>Acus pe-chumague be cacan</i> Falsehood you say you lie	Have you sworn falsely, or with a
	<i>chaja-te?</i> have done?	lie?
	<i>Eto, chuli.</i> Yes, no.	Yes, no.
210	<i>Penguil pe-chumague tule</i> Oath you say person (to)	Have you sworn to slay?
	<i>mecho?</i> kill?	
	<i>Eto, chuli.</i> Yes, no.	Yes, no.

211. *Ila picua.* How many times?
Time(s) how many?

212. *Il cuena, etc.* Once, etc.
One time, etc.

213. *Pe istar chumaja-te chuli* Have you not spoken blasphemy?
You evil having spoken not
degua?
perhaps?
Eto, chuli. Yes, no.
Yes, no.

214. *Duminguin-mal nequin pe* Have you kept holy Sundays and
Sundays present(?) you
iti mai?
here are?
Eto, chuli. Yes, no.
Yes, no.

215. *Pe papa-mal chuman-mata-te* Have you failed to your parents,
Your parents once a week
(= -mala-te) *impa-guine*
pe-secole?
you-call?
Eto, chuli. Yes, no.
Yes, no.

216. *Dios onamague carta pe-* Have you taught the doctrine to
God's teaching book your
nuscanaje oturtaje?
children you instruct?
Eto, chuli. Yes, no.
Yes, no.

217. *Tule-mal pe cuen mecha;* Have you slain or wounded any-
People you one kill;
tule-mal pi-chigli-leja-te?
people you have cut?
Eto, chuli. Yes, no.
Yes, no.

218. *Echa-guin pe-calitoja tule-* Have you fought with weapons?
Weapons-with you-fought people-
mal-ga?
with?
Eto, chuli. Yes, no.
Yes, no.

219. *Pe mumurgus chu choquegua?* Have you been drunk?
You drunk perhaps say?
Eto, chuli. Yes, no.
Yes, no.

220. *Pundol-mal* *pe-atursa* Have you sinned with a woman?
Women you-steal
choquegua?
say?

221. *Eto, chuli.* Yes, no.
 You-indeed good woman something
Dios nan neca choque-te?
 (in) Church say?
Eto, chuli. Yes, no.
 Are you married?

222. *Pe ibuja-te pe-mejar-mal de-* Was she related to you?
 You married your relations per-
hua?
 haps?
Eto, chuli. Yes, no.
 Are you related to her?

223. *Pe pundol pibioja choquehua?* Have you beaten your wife?
 You wife beaten say?
Eto, chuli. Yes, no.
 Have you beaten your wife?

224. *Iguena pe-atarsa chu choque-* Have you robbed anyone?
 Anyone you-rob perhaps-
hua?
 say?
Eto, chuli. Yes, no.
 Have you robbed anyone?

225. *Tule yancalbal istar imal* Have you slandered anyone?
 People against evil something
pe-chaja?
 you-have-done?
Eto, chuli. Yes, no.
 Have you slandered anyone?

226. *Dios purquet guilubu chana cu* Have you eaten meat on forbidden
 God's death when-it-is meat eat
chu choquehua?
 perhaps say?
Eto, chuli. Yes, no.
 Have you eaten meat on forbidden days?

227. *Duminguin-mal patir onama-* Have you heard Mass on Sundays?
 Sundays priest's teach-
gue pe-itoja?
 ing you-heard?
Eto, chuli. Yes, no.
 Have you heard Mass on Sundays?

228. *Ticsal puquet pe-napos choque-* Have you paid the tithes and the
 Taxes payment you-pay say?
hua?
Eto, chuli. Yes, no.
 Have you paid the tithes and the first-fruits?

229. *Guiscugale.* Advice.
 Advice.

Nue be-che; Dios be-cha-
 Well you-do; God you-
bu-gal; mele-gue tua-tar
 love-him; not for sin
mumuru; mele-gue ibi-mala
 drunk; not anything
atursao; pane-pane pe-ona-
 steal; often you-
maque; mele-gue bel istar
 pray; not all bad
chao.
 do.

Nue ulucuja Pap nen-
 Well resting Father us-
guine ila nercua pe-ona-
 for times six you-
maque chuli; Dios e Nana
 pray not; God's Mother's
onamaque pagua pe-onama-
 prayer three you
que. Dios an-gati ibi istar
 pray. God me-for what evil
an-chaja-te an-chumaque; pe
 I have done I tell; you
yancalba pe Dios unilagua
 because-of you (are) God Saviour
nue-ti cuenagua-ti an pel
 good only-the I all
i-purcua chaja-te; Pe an-ga
 confession have made; You me-to
oturtaque Niya-neca
 punish Hell
ulguine, imis acar an-bal-
 by-means-of, now then I again
chao chuli; patir pela an-ga
 do not; priest all me-to
choco nue itogal igui
 says well (I) obey as to what
an-che palmi-mala. Te yopi.
 I must do. This be so.

Be a good Christian; love
 God; do not be a drunkard;
 do not be a thief; pray every
 day; never sin dishonestly.

And for a penance you shall
 pray six *Pater Nosters* and
 three *Ave Marias*. I repent,
 my God, for having sinned,
 for having offended thee, only
 for that Thou art a God so
 good and also because Thou
 could'st punish me with Hell;
 I intend to sin no more, to
 confess myself and to fulfill
 the penance, which the Father
 Confessor may impose upon me.
 Amen.

230. *Ocus.*
 End.

The End.

COMMENTARY

Title. *onamaque* 'doctrine,' 47; 'pray' *onamaguet*, 170; 'prayer,'
 229.

1. *-din* definite element *di* + *n*; n. 53; 55. Cf. *pe-din*, 170.

2, 3, 4. *e*- demonstr. particle; sometimes article, sometimes possessive.

7. *moga* = 'and, also'; follows the noun which it connects, passim.

11. *teguil* interr. *te* demonstr. + *gui* + *l*, as in *nitala-l*, 20; *pirca-guini-l*, 162.

12. *-te* demonstr. sfx. passim. Sense: 'The saying is true that God of the Three exists as One.'

13. *mastol-guin* 'for man (he was made'). *guin* appears as: 'in, by, through, about,' etc.

16. *e abogan*; lit. 'with respect to the womb'; locative understood; cf. 24, et passim.

18. *mele-gue*, passim; *mele* and *gue* (*gue*, 73) both mean 'not.' *ibiistar* '(with respect to) something bad.'

19. *-t* in *nuet* demonstr.; *-mala* = ordinary pl. ending; cf. *mala* 'these,' 119.

21. 'Who are those who think most good?'

23. 'Who are those who think bad?'

24. Implied loc. in *Niya-neca*; cf. 16.

25. *tegua* ordinarily 'who?', but sometimes plain interrogative, as *deguia* 11, 27, 115, 213.

26. 'Those who are without (= have not) God's saying.' *chul*, *chuli* = common suffixed neg., 76.

27. *at-aque-ti*: *ati* 'he' + *aque* 'hold' + demonstr. *-ti*; or perhaps *a-taquet* 'he wakens,' 104, 171. *-gua* in *unigua* (*unica*, 49) = *-gua* in *ibigua*, 53.

30. *na* seems demonstr. like *ne* in *ne-guiscugal*, 63; *ne-quin*, 214.

31. *Quilulele* 'eternal (*quil*) one.'

32. Cf. 12.

34. *te-nal* 'for this,' same element as 179, *ibi-naal* (cf. 204).

40. *chuja-te* 'the-having-saved' = 'he saved.' The idea 'from' is in the *-ja* which also = past, as *an-chaja-te* 'the-my-having-done,' passim. Cf. 168, where *-ja* = 'of.'

42. Note *-ta* = *-te*.

43. *picua*, 27. *pi* interr. as in *piti*, 45.

45. *piti* = *pi* interr. + *iti* demonstr.

46. *itogue-te* lit. 'the hearing'; *ito* 'hear,' hence 'believe, obey,' and even 'have.'

Dios palmie; passim: 'what God makes' = 'Commandment,' 131.

nan-neca or *e-nan-neca* = 'mother-house' = 'Church,' passim.

guilubu 'existence' or, 'to be'; noun or verb, passim.

47. *uni* 'how,' 47; *une*, 51.
 49. *unica*; cf. 27.
 50. *an-guacal*, lit: 'my skull,' 126.
 51. *mala*, cf. 19.
 52. *aya-chuli* 'friend-not' = 'unfriend;' note absence of pl. sign.
 53. *ibi-gua*, 27. *o-tule-di-ba*, incorporation of *tule* 'live, alive, people.'

For *-di*, cf. 1.

54. Note the def. *e-* as in 56 and as in (*t)e*, 40. The *-gal* (-*cal*, 71) makes the verb active, 121.

55. *-din*, 1.

56. *apintaquet* really = 'receiving' (*apintaquelo*, 133). The proper word for hope is *actacuelo*, 64.

57. *ogui*; by-form of *igui*, 60.

59. 'We receive (pl.) him as the good and true one.'

61. Note def. *nue-ti*, used as adverb.

63. *guiscugal* (67); cf. 229 = 'advice' (64).

64. *actacuelo*, 56; 200. *equisoē* seems to contain the root *quis-guis*, as in *guiscugal*, 63.

67. '(Through) faith I learn,' etc.

73. *nacguine*, cf. 92 and 171 *nacguineki*. *calguibi* 'earth' (?). The usual word is *nabsa*, 171. *gue* = not, 18.

75. Note how *-guine* 'in' is carried over to the second element, i. e., 'in heaven and in God's church.'

76. *chu* (219) additional dubitative like *chi*; same element as in *chu-li* not, 26. Cf. 224; 226.

77. 'Bread round' = the consecrated wafer.

80. *ia-bal* 'into' (?); contains frequent preposition *-bal* 'with, together with.' Cf. 114: *-bal-* 'again.'

82. Close connection between *nusa* 'name' and 'bless'; cf. *guilusa*, 84: 'eternally named' (note *-se* in *guilubu-se*, 91; *guilubu-seet*, 118; 183; *guilul-seet*, 190).

86. 'You (pl.) become not (*chuli*) having (*nica*) all our evil by means of water' = 'divested of all evil,' etc.

89. *nusale-ti*, 82.

92. *nacguine*, 73; 171. *edi-te*; I cannot place.

95. *ocoe* 'promise'; really = 'give'; *uco*, 169; *ucue-mal*, 119; *ocua*, 196.

99. *epir-quin*; lit: 'for (*quin-quin*) lord' + def. *-et*. 'Priest-lord' = Bishop.

104. *tue* 'sin'; cf. *tua-tar*, 229. *nu-taquet*, 171; = 'good wakening' = 'healing'; cf. 27.

106. *pirca-impa-bali*; lit. 'year-among-in'; seems to be used idiomatically for 'once a year.' Cf. *impa-g-ambali*, 208; *impa-guine*, 170.

ogui(gu)-tani; cf. *oguigu-dani*, 195. *oguigu* 'die' + *tani* 'come'; i. e., 'going to die.'

108. '(To) the priests, the person having done all the evil will tell it.'

110. Note lack of conjunction: 'feeling that one has done,' etc. Cf.

112: 'I-have-done-the' = 'the-my-having-done' = 'which I have done.'

114. Note *-bal* again, *passim* and 80.

116. The word 'say' has been omitted: 'what the priest says to you to do, do it.'

118. *guilubuseet*; lit. 'what this is as a blessing,' 82.

119. *patir ucue-mal* 'the priests give.' Note one ending *-mal*, pl. for both noun and verb, 19.

121. *guelgu-gala*, *v. a.*, 54. Note the use of *guelgu*, as verb in 121 and as noun in 122.

123. 'Good-us-for' implies conditional clause = 'if good for us.'

126. 'The hand-holding of man and woman before the priest.'

guacal 'self,' 50 = 'skull.'

128. *tar-re*, cf. 229 and 171.

130. *purteque-gala*; cf. *porta-cal*, 186.

131. *narmacale-ti* contains *narma* 'order,' cf. 46. The book which makes the order = Commandment.

133. *apintaquelo*, 56.

136. *nan-cal-ba*; element *cal* same as in *yanca*-*ba*, 199; 225 'against;' 229.

139. Note the redundancy with *istar* and *acalacala*; 'to do something bad (and) evil to God,' etc. *e-mal* = 'his ones' (pl.).

141. *arpa*, 147, and *arpago*, 143; not to be confused with *arpi* 'descend,' in 171.

142. The *-r* in *unicar* is probably factitious = *unigua* (-ca, 49).

143. The word *misa* 'Mass' omitted; cf. 160.

146. Dative expressed by the construct relation: 'the parents' debt' = 'debt to the parents.'

147. *arpa*, 141.

153. *amel* 'the other, another'; cf. *amal* 'otherwise,' 169; *amal-gati*, 181.

155. *ib chae*; lit. 'anything do' (*ib* = *ibi*, *passim*); cf. 206 *abchoque*.

160. *Dios nan guilubu* seems to mean: 'God's Mother's existence!' Probably *neca* omitted; i. e., *nan neca guilubu* = 'God's Church's existence' = 'festival' (?).

162. *pirca-guini-l* (for *l* cf. 11).

164. 'To receive God as food when is the existence of his Son' = 'Easter'; cf. 160.

166. 'At the time of God's death' = Lent.

168. The *-jale* in *ticsa* = 'of taxes their payment.' Cf. 40.

169. 'Father who art for us (= ours); you sit in Heaven, holy also with respect to your name; I do in accordance with what you see (= care for); Regarding what you think, may it be on earth and in Heaven. Bread for us give; and do you say it otherwise (= forgive, 153) with respect to our debts, as we indeed do to our debtors; so that not we go down to the Devil, do thou do something for us, O Lord, with respect to what is evil. Amen.'

170. I cannot explain *imele* or *chinu-guine*, except to indicate that *-guine* seems to be the verbal complement. Note participial *istar nan pinche* 'evil we-who think.'

171. *a-bul-enena* seems to mean 'there is no one more (*bul*) than he.' *ueaca* must be a scribal error for *cuenchagua* 'only.' *abchoja-te* 'the one commanded by the Holy Ghost.' The first person must be understood again with *choque-guine* 'I confess.' *tar* seems to mean 'with,' 128; 198; 229; here, however, it may mean 'also.' See 198. *Na-chis-mala-te* = *na* the demonstr. + *chis* 'put' (?). *Purcuis tulaja-te*; lit. 'dead from life.' *Arpi* not to be confused with *arpa*, *arpago* 'work,' 141; 143; 147. *nicpa-bal na-cuisa-te* 'this is the going up to above;' *neco ito* 'house of hearing' means 'judgment' as to what his Father commands. *nonico* 'sending.' 'To see a sending of the dead and living' indicates the proper disposition of the nations. *Ito-guine* 'belief-for' again must be rendered 'I believe.' *Patir nan-ga nue-ti abchoco* 'the priest telling us a good thing' = the forgiveness of sinners. *Nacguineki*; cf. 73; 92.

172. *narmacale-ti*; 'error' for *narmacale-ti*.

173. *chabu-bu-gal* must be loved. *-bu* seems to = *-bie* 'wish, desire, ought' in phrases such as *mas cumbie* 'he would like to eat something'; cf. 197.

178. *pali-pali* 'promiscuously'; cf. 175 and *panepane*, 229. *epuo* cf. 181.

179. *naal* same element as in *te-nal*, 34.

181. *amal-gati*, 153 and 169. *apuo*; note change of vowel from *epuo*, 178.

183. 'These ten order-books are holily comprised (*guilul-seet*, 82) in two.'

188. *ipa-guena* = *ipa-guine* 'in those days' = 'at that time.'

190. *guilubuseet* 'blessed,' 82.

192. *epir-guine*, 99.

195. *oguigu-dani*, 106.

196. *ocua* 'promise' = 'give,' 95.

197. *-bu* + def. *-et*. Cf. *bu* in *chabu* and *bu* = *bie* 'wish, ought,' 173.

198. *e mejal-mala-te amal mogá* 'the relations and neighbors'; a strange equivalent for 'the Holy Apostles.' *epincha-chul-bali-te* 'thought-not-with' = 'not with thought (word or deed),' the latter idea being expressed by *absogue-te chao* which seems to mean 'the saying (= intention) to do.' Note the *s* in *absogue* for *abchogue*. Strange to find *an nue nacpoe* 'my good fault' for 'my grievous fault;' why did not the translator use *istar nacpoe* 'bad fault?' On *nacpoe*, see 200. *tergui* may mean 'virgin' (?). *tar-ga* perhaps 'with her' = 'to her.' Note on the *tar*, 171. *an-pe-chuna-te*; lit. 'I tell you true' = 'invoke.' The word 'pray' = *onamaque* seems to be omitted, possibly by error of the copyist.

199. 'O my God that which I have done evil I tell.' *yancal-ba*, 136, 225, 229. *purcua* 'confess' (202); cogn. with *pur-mutaque* 'confess,' 203. *itogal* 'I obey all the priest says as to what I must do.'

200. *an-ataco* 'I hope;' same element as in *actacuela*, 64 (56). *an-nacpigu* 'I grieve'; cogn. with *nacpoe* 'fault,' 198.

202. *pocuagua* must surely be an error, as it means 'twice,' but the context requires 'absolution.' This should perhaps be *purcua-gua*; cf. *i-purcua* 'confession,' 229. See note 199, and *pur-mutaque*, 203.

204. *chul-te-nal* 'a long time = *chul* 'not' + *te-nal* 'for this'; probably = 'now'; i. e., 'not now, not at present.' Cf. 34; 179.

206. *ab-cho-que-gal*; *ab* demonstr., for a similar combination, cf. *ib-chae*, 155.

208. *impa-g-am-bali* 'often'; cf. 106.

214. *ne-quin* 'in this' = *ne-guin* 'here, present,' 30.

215. *chuman* 'week' = Span. *semana*.

217. *pi*, for *pe* 2 p.

219. Here and in 220, 221, 223, 224, 226, 228, *choque-gua* 'say' seems to be used like a past sign; in this case = 'have you?' *mumurgus*, 229.

225. *yancal-bal*, 136, 199, 225, 229.

229. *guiscugale*, 63; 64. *tua-tar* 'with sin,' 104. *tar*, 128. *mumuru* = *mumurgus*, 219. *pane-pane* is probably equivalent to *pali-pali* 'promiscuously,' 178. Note the *bel*-form with *b* for the usual *pel* 'all.' *nue ulucuja* 'well resting' seems to mean 'for a penance'; i. e., 'a means of rest' or 'peace.' *ila nercua pe onamaque chuli* = 'will you not pray it six times?' *i-purcua* 'confession'; cf. 202, *pocuagua*.